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The Athenian Mercury:

Saturday, *July* 21. 1694.

Queſt. 1. *WHat ſort of Bird is that which the* Latins *call* Upupa?

Anſw. This Queſtion, if we had not other Buſineſs, wou'd be almoſt ſufficient to fill a Volume, ſhou'd we recite all the different Opinions and Stories we meet with about it. There are Quarrels about it in all Languages, 'tis thought by many to be the Bird which we tranſlate *Lapwing*, forbidden among others in *Levit.* 11. 19. Where the 70 have ἔποπα, which undoubtedly is the ſame with the *Latin Upupa*, tho' we are ſtill in the dark as to what that ſignifies, for *Junius* turns it *attaginem*, which is *ignotum per ignotius*, we having quite loſt the deſcription of that Bird, tho' formerly a great Dainty; and beſides if *Ariſteus* be in the right, as cited by *Joſephus*, *Junius* muſt be miſtaken, for he reckons theſe *Attagines* (as *Bochart* has reſtored the reading) among the clean Birds to the *Jews*. The *Hebrew* word which we tranſlate *Lapwing* is *Dukiphath*, which the forenamed Author derives from the *Arabian Duk*, which ſignifies a Cock, and Κρὸς a Rock. The *Rabbis* from two words which ſignify as much as *double-creſted*, which *Bochart* approves not, for this, among other reaſons, becauſe no Bird has a double Creſt, not heeding what he himſelf afterwards quotes out of *Ariſtophanes* his *Aves* of this very Bird, Τίς ὁ λόφος τῆς ἡλιοφίας, what's the meaning of this *tripple creſt*? *Ariſtophanes* calls the Bird τείλοφος, and yet he quotes him but in the *page* before ſays, *Nulla avis eſt*, τίλοφος. It's true, there may be no Bird with a double-creſt in a proper ſenſe, that is, none that has two Creſts, or three either, but it's a common way of Expreſſion to ſay a thing is double, or treble, when twice as *big* or as *long* as others of the ſame kind, and in this ſenſe no doubt is *Ariſtophanes* his τριλοφία, and the *Rabbies Chriſta geminata* to be underſtood, this Ἔποψις or *Upupa* being deſcribed with a Creſt or Tuft of Feathers quite from his Bill to the top of his Head, moſt of the *Rabbies* render it a *Field*, *Hill* or *Woodcock*, which with them ſignifies the ſame thing. But tho' the *Bill* anſwers well enough, yet the reſt agrees not, for the *Woodcock* has no ſuch Creſt, nor is it ſo likely to be reckon'd among the unclean Birds as the *Upupa*, which as *Ariſtotle*, *Cyril* and St. *Jerome* tells us, is a naſty Bird, feeding it ſelf and its young with *humane ordure*, and making its neſt of the ſame. Of this *Upupa* however the *Rabbies* tell us moſt wonderful Stories, that *Aſmodeus* the Devil told *Solomon* the nature of it, who by his Directions order'd her young ones to be caught and ſhut up in a Glaſs, which the Dam perceiving, brought the Stone *Samir* with her and applied it to the Glaſs, which immediately broke and ſet free her young, and that with this ſtone *Solomon* ſav'd his Workmen a great deal of Labour, for applying it to the ſtones of the Temple it immediately hew'd and ſquared 'em into exact ſhape without help of *Chizzel* and *Mallet*. *Ælian* alſo tells much ſuch another ſtory in his *Hiſtory* (or rather Legend) of Animals, in the Deſcription of the Ἔποψ, and *Mahomet* out-throws 'em both a Bar and a half concerning the ſame Bird in his *Alcoran*, the Chipter of the *Emmet*, where *firſt* he ſends the poor Bird in an Embaſſy from *Solomon* to the Qu. of *Sheba* (with ſome Love-Letter 'tis to be ſuppos'd, but 'twas well a *Hawk* or *Vulture* did not light on't in the way and ſhorten its Journey) and not content with this, Employs it further in diſcovering to the King where any Springs of Water were, and how deep under the ſurface, being endu'd with ſo fine a faculty that way, that it cou'd ſee to the very Center of the Earth. Some of the *Romans* (*Varro*, unleſs we are miſtaken, among others) derive the Name of this Bird from the Noiſe it makes, or Note it uſes, which they think ſounds like *Epop*, or *Upup*, tho' they might have fancy'd it *Hickup* as well as either) others derive it from the Greek πῶ, which luckily in the *Latin* is *ubi? ubi?* where? where? The words which *Tereus*, who as grave Authors tell us (*Ovid*, &c.) was turn'd into this Birds inceſſantly repeated thoſe words when following *Progne* and *Philomela* cry'd out where? where? or where are you? as is uſually in ſuch caſes. And tho' with full as much likelihood might we come in with our *Engliſh* for one of the learned Languages, and derive our *Pewit* (a near Kinſman of the *Lapwing* if not the ſame) from their πῶ πῶ, for why ſhou'd not our Birds underſtanding *Greek* as well as theirs? Much more likely we eſteem it that the name *Upupa* is deriv'd from the *Egyptian Kukuptia*, which is of the ſame ſignification. This *Cooper* will by no means have to ſignify a *Lapwing*, but ſome other Bird much ſmaller, about the bigneſs of a Thruſh, which he calls a *Hoop*. But that Bird has no ſuch Bill as this is deſcribed with. Some think it a Dunghil-Cock, for no other reaſon we ſuppoſe but becauſe they find in the Fathers that it loves Dirt and Dirt, but that will by no means hold, becauſe 'tis conſtantly deſcrib'd as one of the ſmall Birds and expreſs'd by στρουθίον. See the plaineſt Deſcription of it in *Ovids Metamorphoſis*, Lib. 6. Fab. 7. Lin. 782, *&c.* Where he thus deſcribes *Tereus* purſuing *Progne* and *Philomela*.

Vertitur in Volucrem cui ſtant in vertice Criſtæ
Prominet emmodicum pro longa Cuſpide roſtrum
Nomen Epeps *volucri, facies armata videtur.*

Which Mr. *Sandy* thus,

His Perſon chang'd, long Tufts of Feathers grace
His ſhining Crown, his Sword a Bill became,
His Face all arm'd, whom we a Lapwing *name.*

And indeed tho' the whole deſcription we meet with in Authors of the *Upupa*, ſeems not exactly to agree with the *Lapwing*, yet there are ſo many Marks the ſame in both, that we muſt either conclude it that Bird or elſe ſome other now unknown unto us.

Queſt. 2. *What is the meaning of this place in the* Proverbs, *God hath made all things for himſelf, yea, even the wicked for the day of Evil?*

Anſw. The deſign of it is to ſhow, that God hath diſpoſed all things in ſuch a manner as that they ſhall anſwer one to another, and the wicked in the day of Evil or Adverſity. And that he has ſo order'd his Creation that the wicked ſhall be puniſhed even by the courſe of Nature.

Queſt. 3. *In a late diſpute I have had with ſome learned men amongſt the* Socinians, *I have often heard them affirm that* Grotius *was of the ſame opinion with them, which I confeſs I was little unwilling to believe becauſe I always look upon him, by what I have read of his, to be of a very different Judgment, and therefore deſire you'll give us ſome account of what he thought upon the Trinity and Satisfaction of Jeſus Chriſt?*

Anſw. Grotius was ſo far from being a *Socinian*, that in his youth he thought they did not deſerve

deſerve the name of Chriſtians, but Hereticks; but as he advanced in years he grew more moderate, altho' he always proteſted he was not of their opinion concerning the Divinity and Satisfaction of our Saviour, which Moderation of his not only in reſpect to the *Socinians*, but others alſo, made his Enemies accuſe him of being an *Unitarian*, a *Roman Catholick*, a *Socinian*; and likewiſe unjuſtly attribute many other opinions to him, becauſe he was not violent againſt them.

Queſt. 4. *Your opinion is deſired, whether it be convenient for the Gentlewoman (mentioned in your late* Mercury *) that is not Chriſtned: to marry with the Gentleman that is reſolved to Chriſten her after Marriage, ſhe being rather inclined to follow the Example of our Saviour?*

Anſw. She'll do well to conſider the neceſſity of being baptized, but wherher it be by ſprinkling or dipping is not ſo material, tho' the eſtabliſhed Method of the Church ought to be obſerved; and if he and ſhe can agree upon either way tis the ſame thing in reſpect to their quiet, but 'twou'd be ſomething hazardous to veuture upon one another whilſt of contrary opinions, few perſons being wiſe enough to give that allowance which Education and Prejudice requires, and therefore different Judgments often the unhappy cauſe of continual Jarrs.

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